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Main article: Ismaili

The **Nizārīyya** (Arabic النزاريون Al-Nizarin) are the largest branch of the Ismāʿīlī (in Persian: اسماعیلیه) and make up over two thirds of Ismāʿīlī Muslims. The Ismāʿīlī in turn together make up the second largest denomination of Shīa Muslims. The Shia represent the second largest movment in Islām.

The Nizāriyya differ from the Mustaʿliyya in that they believe that the successor-Imām to the Fatimid caliph al-Mustansir was his elder son al-Nizār. However, the Fatimid Regent appointed al-Mustansir's younger son al-Mustaʿlī as caliph and as a result, an-Nizār died in prison when he attempted to claim the throne by rebellion.[1]

The Nizāriyya are the spiritual descendants of "Assassins" of Alamūt under the leadership of Dāʿī Hassan as-Sabbaħ ((c. 1034-1124)).

The current Nizārī Imām is Prince Shah Karim Al-Husayni, the Aga Khan IV.

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See also: Isma'ili history

The Founding of Imāmi Shia Theology

Imām Ja'far Al-Sadiq was the acknowledged head of the Ahl-Al-Bayat or Household of the Prophet Muhammad, he was also a highly accomplished theologian during a period of change when Muslims were beginning to ask questions like "what does it mean to be a Muslim"? Many sought answers from the new learned classes which would eventually develop into Sunni Islam, but for some the answer had always remained in the house of the Prophet Muhammad. Imām Ja῾far being the head of the Ahl-Al-Bayat had even tutored Imām Abu Hanifa, who whould go onto found the largest Sunni Theological school in practice today.

Imām Ja'far Al-Saddiq saw the need for there to be a systematic school of thought for those who sought guidance from the Prophets family, as distinct from the new scholor schools that were being founded in his day. His answer. according to Shi'ites, was the Imāmi or Jāfāriyya school of thought.

One of the most important aspects of this school was that the Prophet Muhammad was given a divine spark that dated back to the founding of the universe, this Noor Din Muhammad, or Light of Muhammad had been passed onto Imām Ali Ibn Talib who had in turn passed it on to his descendants through the concept of Nass; where divinly inspired, the Imām appoints his successor. Religious guidance could thus only come from the designate Imām, who would remain a constant guide from God. The term Imām thus took on new meaning and significance for the Shia; Where as in Sunni schools the Imām was any member of the congregation who leads prayer.

The Imāmi Shia Split

Both branchs of the Imāmi Shia; The Ismā'īliyya and the Ithna' Ashariyya (Twelvers), accept the same initial Imāms from the descendants of Muḥammad through his daughter Fāṭima az-Zahra and therefore share much of their early history. However, a dispute arose on the succession of the Seventh (Sixth) Imām Ja'far as-Sadiq.[2]

Imām Ja'far Al-Saddiq and his wife Fatima (the great grandaughter of Imām Hassan ibn Ali), had two sons, the eldest Ismā'īl Al-Mubarak and his younger brother Abd' Allah.

Imām Ja'far Al-Saddiq is acknowledged as declaring Ismā'īl Al-Mubarak his successor however what occurred next was to cause division and controversy. Ismā῾īlī Al-Mubarak seems to have predecessed his father,

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however many of Ismā'īlī's supporters claimed he was went into hiding to protect his life. Not long after Imām Ja'far Al-saddiq himself passed on and many refused to accept his death, most Shia however followed Ismā'īlī's younger brother Abd' Allah but he too died not long after.

Another would be Imām was Musa Al-Kazim, a son from a slave concubine named Umme Hamida whom Imam Ja'far had taken after his wifes death. Following the death of Imām Abd' Allah, and looking to have guidance from an orthodox member of the prophets family, most then looked to Musa Al-Kazim as their Imām; and those who followed him would eventually become the Ithna' Ashariyya or Twelver shia.

Ismā'īlī's argue that since a defining quality of an Imām is his infallibility; Imam Ja'far Al-Saddiq could not have mistakingly passed his Nass onto someone who would be either unfit, or predecease him. So the natural choice should be Imam Muhammad Al-Maktoumn; Ismā'īlī's son who was himself several years the senior of Imām Musa Al-Kazim.

However Imām Muhammad Al-Maktoumn made his peace with Imām Musa Al-Kazim, and left for unknown destinations with his fathers most loyal supporters, effectively disappearing from historical records. However there followed a period when mysterious intellectual writings of an Ismā'īlī character appeared, challenging the political and religious establishments with calls for revolution, through the *Da'iyyun*, "Callers to Islām" propergation machine. This distinctive charateristic of the Ismāʿīlī to challenge established social, economic, and intellectual norms, with their vision of a just society was opposed directly opposed to Twelver Shia quietism, and political apathy, and would mark Ismāʿīlī high points, and low. Ismāʿīl as Mūsā-l-Kāzim.[3][2]

The Fatimid Empire

In the face of persecution, the bulk of the Ismāʿīlī continued to recognize Imāms who as aforementioned secretly propagated their faith through *Dāʿiyyūn* "Callers to Islām" from their bases in Syria.[4] However, by the 10th century, an Ismāʿīlī Imām, ʿUbaydullāhu-l-Mahdī Billāh, correctly known as *ʿAbdullāhu-l-Mahdī*, had emigrated to North Africa and successfully established the new Fatimid state in Tunisia.[5] His successors subsequently succeeded in conquering all of North Africa (including highly-prized Egypt) and the fertile creasent and even holding Mecca and Medina in Arabia.[3][5] The capital for the Fatimid state hence shifted to the newly-founded city of Cairo(Al-Qarhira) meaning the victorious in honour of the Ismāʿīlī military victories, from which the Fatimid Caliph-Imāms ruled for several generations, establishing their new city as a centre for culture and civilization; with for example the worlds first University, The Al Azhar University, and the Dar Al-Hikma.[5] and from where mathematics, art, biology, and philosophy reached new heights in the known world.

Main article: Al-Azhar
Main article: Al-Azhar Park

The Nizari-Mustalli Split

A fundamental split amongst the Ismāʿīlī occurred during a period of decline on which son should succeed the 18th Imam Mustansir Aḥmadu-l-Musta'lī, While Nizar was originally designated Imam, he was in Alexandria when he heard of his farthers death, and his younger brother was installed as Imam in Cairo with the help of the powerful Vizier Badr al-Jamali, who claimed that Imam Mustansir Aḥmadu-l-Mustaʿlī had changed his choice on his death

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bed, and had insteed appointed his younger son.[1]

However Nizar contested this claim, but was defeated after a short campaign and imprisoned; however he did gain support from an Ismāʿīlī Dāʿī based in Iran, Hassan as-Sabba.[1] Hasan-i Sabbah|As-Sabba is noted by Western writers to be the leader of the legendary "Assassins".

FATIMID CALIPHS RECOGNISED BY THE NIZARI

1. Abū Muḥammad ᶜAbdu l-Lāh (ᶜUbaydu l-Lāh) al-Mahdī bi'llāh (909-934) founder Fatimid dynasty
2. Abū l-Qāsim Muḥammad al-Qā'im bi-Amr Allāh (934-946)
3. Abū Ṭāhir Ismā'il al-Manṣūr bi-llāh (946-953)
4. Abū Tamīm Ma'add al-Mu'izz li-Dīn Allāh (953-975) Egypt is conquered during his reign
5. Abū Manṣūr Nizār al-'Azīz bi-llāh (975-996)
6. Abū 'Alī al-Manṣūr al-Ḥākim bi-Amr Allāh (996-1021)
7. Abū'l-Ḥasan 'Alī al-Ẓāhir li-I'zāz Dīn Allāh (1021-1036)
8. Abū Tamīm Ma'add al-Mustanṣir bi-llāh (1036-1094)
9. al-Musta'lī bi-llāh (1094-1101) Quarrels over his succession led to the Nizari split.

The Lords Of Alamut

Most Ismāʿīlī's outside North Africa; in Persia and the Levant, came to acknowledge Imam Nizar b. Mustansir Bi'llahs claim to the Imamate as maintained by Hassan as-Sabba, and this point marks the fundermental split. Within two generations the Fatimid Empire would suffer several more splits, and eventually implode.

Main article: Alamut

Hassan as-Sabba termed his doctrine "The New Preaching" or Al-Dawa al Jahida, in stark contrast to the Fatimid "Old Preaching". He was viewed as the Hujjah or proof of the Imam; having direct secret contact with Imam Nizar and his rightful successors. Hassan as-Sabba is also known as the first of the Seven Lords of Alamut, as he chose this secluded fortress as his base.

Artistic Rendering of Hassan-i-Sabbah

Artistic Rendering of Hassan-i-Sabbah

Hassan began converting local inhabitants, and much of the military stationed at the fortress to the Islamic ideals as invisoned by the Ismā'īlī of social justice and free thinking, he is believed to have spent the last stage of his plan living within the fortress possibly as a chef under pseudonym Dihkunda. He seized the fortress in 1090 AD from Mahdi it's then Zaidi Shia ruler, which marks the founding of the Nizari Ismāʿīlī state. Mahdi's life was spared and he later received 3,000 gold Dinars in compensation. Hassan and the succeeding Lords of Alamut created a state of unconnected fortresses, surrounded by huge swathes of hostile territory, and surprisingly even created a unified power structure that proved more effective then that in Fatimid Cairo, and Seljuq Bagdad; both of whom suffered political instability, particularly during the transition between leaders, which allowed the Ismāʿīlī state respite from attack, and even to have such soverignty as to have minted their own coinage.

The Fortress of Alamut was thought inpreganable to any military attack, was

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fabled for its heavenly gardens, impressive libraries, and laboratories where philosophers, scientists, and theologians could debate all matters in intellectual freedom.[6]

THE SEVEN LORDS OF ALAMUT

- Hassan Sabbah (1090–1124)
- Buzurg-Ummid (1124–1138)
- Muhammad I of Alamut (1138–1162)
- Hassan II of Alamut (1162–1166)
- Muhammad II of Alamut (1166–1210)
- Hassan III of Alamut (1210–1221)
- Mohammed III (1221–1255)
- Ruknud-Dīn Khurshāh (1255–1256)

The fortress was destroyed on December 15, 1256, by Hulagu Khan as part of the Mongol offensive on Islamic southwest Asia. The last Lord Ruknuddin Khor-shah surrendered it as part of a deal with Hulagu, however the Monguls slaughtered the inhabitants, burnt the libraries, and brought down the fortifications. For the intervening years anyone suspected of being Ismā'īlī would inccur an instant death.

Anjudān Renaissance

Shams Tabrizi in a circa 1503 copy of his disciple Rumi's poem, the "*Diwan-e Shams-e Tabriz-i*". Shams Tabrizi is believed to have been an Ismaili Dai and his relationship with Rumi a symbolic manifestation of the sacred relationship between the guide and the guided

The Ismā'īlī Imāms, and their followers would wonder Iran for several centuries in concealment, The Imāms would often take on the garb of a tailor, or mystic master, and their followers as Sufi Muslims. During this period Iranian Sufism, and Ismā'īlīsm would form a close bond.

Many Sufi Orders would eventually contribute to the Shi'ization of Iran; transforming it from a Sunni nation. By the 16th century there would be an Ismā'īlī revival, involving a theological debate and the production of a new body of theological tretease, the first time since the fall of Alamut.

This revival is commonly termed the "Anjudān Renaissance" after the town where it began. These small steps would eventually lead to the open reappearence if the Imāms by the 19th century, and their attempts to reunite the scattered and dwinderling communities once more; asserting their ancient position; as Imām of the Age.[6]

The Agha Khans

Almost all Nizārī Ismā'īlī today accept His Highness Prince Shah Karim

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Al-Husayni, the Agha Khan IV as their Imām-I-Zaman (Imam of the Time), but for about 30,000 in western Syria.[3]

The period of the Agha Khans begins in 1817, when 45th Imām Shah Kalīl Allāh was murdered while giving refuge to his followers by a Twelver Shia mob lead by local religious leaders. His wife took her young 13 year old son and new Imām, Hassan Ali Shah to the then Qajah ruler in Tehran to seek justice. Although there was no serious penalty brought against those involved; Shah Fath' Ali Shah gave his daughter the Princess Sarv-I Jahan in marriage to the new Imām, and awarded him the title Agha Khan (Lord Chief). [6]

AGHA KHAN I

Main article: Aga Khan I

The 46th Imām Aga Hassan Ali Shah, The Agha Khan I, restored order to the eastern provinces following the death of Shah Fath' Ali Shah in October 1834. In gratitude of his efforts the new Qajah Shah, Muhammad Shah, appointed him the Governorship of Kirman. The Agha Khan I spent his early rule fending off Afghan Raiders, and pretenders to the Qajah throne. However, after order was restored he was summoned to Tehran where he was dissmissed as Governor.

The Imām resisted his dismissal, but was eventually defeated and fled Iran to South Asia in the 1840s. Qajar dynasty.[7] Aga Hassan Ali Shah settled in Mumbai in 1848.[7] The Judge in this case, Sir Joseph Arnold, ruled that the Khoja Muslim community was Ismā'īlī (and not Sunni), that the "Aga Khan" was its leader, that he was due the traditional tithes of the community, and that community property belonged to his Imamate.[7] He described the community as having been "converted to and throughout abided in the faith of the Shi'a Imami Ismailis and which has always been and still is bound by ties of spiritual allegiance to the hereditary Imams of the Ismailis."[8][9]

Agha Khan II

Main article: Aga Khan II

Aqa Ali Shah succeeded to the Imamate in 1881, as Agha Khan II. Moving to Bombay from Iran in 1853, he made frequent visits to Nizari Khoja communities in the Sind and elsewhere. His concern for the welfare of the Ismaili and Muslim community in general prompted him to construct a number of schools in the subcontinent for children of the disadvantaged, and a number of philanthropic institutions for Muslims of all religious persuations. He was appointed to the Bombay Legislative Council, and was also the President of the Muhammadan National Association, representing Muslim opinion at a time when sectarian differences were of less importance. Agha Khan II maintained a close relationship with Sufi orders in particular the Nimatullahi Order.

Several prominent members of whom were given hospitality by Agha Khan II when visiting India, where under his patronage they composed several works of theology, and poetry. The Nimatullahi Sufi Order also eased the way for Aqa Ali Shah to eventually marry the Qajah Princess Shams Al-Maluk. Aqa Ali Shah died in August 1885, his final resting place is the family mausoleum in the Holy Shia city of Najaf, Iraq.

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AGHA KHAN III

Main article: Aga Khan III

Under the leadership of Sir Sultan Muhammad Shah, Aga Khan III, the first half of the twentieth century was a period of significant development for the Ismā'īlī community. Numerous institutions for social and economic development were established in South Asia and in East Africa.[10] Ismailis have marked the Jubilees of their Imāms with public celebrations, which are symbolic affirmations of the ties that link the Ismāʿīlī Imām and his followers. Although the Jubilees have no religious significance, they serve to reaffirm the Imamat's world-wide commitment to the improvement of the quality of human life, especially in the developing countries.[10]

The Jubilees of Sir Sultan Muhammad Shah, Aga Khan III, are well remembered. During his 72 years of Imamat (1885-1957), the community celebrated his Golden (1937), Diamond (1946) and Platinum (1954) Jubilees. To show their appreciation and affection, the Ismā'īliyya weighed their Imam in gold, diamonds and, symbolically, in platinum, respectively, the proceeds of which were used to further develop major social welfare and development institutions in Asia and Africa.

In India and Pakistan, social development institutions were established, in the words of the late Aga Khan, "for the relief of humanity". They included institutions such as the Diamond Jubilee Trust and the Platinum Jubilee Investments Limited which in turn assisted the growth of various types of cooperative societies. Diamond Jubilee Schools for girls were established throughout the remote Northern Areas of what is now Pakistan. In addition, scholarship programs, established at the time of the Golden Jubilee to give assistance to needy students, were progressively expanded. In East Africa, major social welfare and economic development institutions were established. Those involved in social welfare included the accelerated development of schools and community centres, and a modern, fully-equipped hospital in Nairobi. Among the economic development institutions established in East Africa were companies such as the Diamond Jubilee Investment Trust (now Diamond Trust of Kenya) and the Jubilee Insurance Company, which are quoted on the Nairobi Stock Exchange and have become major players in national development.

Sir Sultan Muhammad Shah also introduced organizational forms that gave Ismāʿīlī communities the means to structure and regulate their own affairs.[10] These were built on the Muslim tradition of a communitarian ethic on the one hand, and responsible individual conscience with freedom to negotiate one's own moral commitment and destiny on the other. In 1905 he ordained the first Ismā'īlī Constitution for the social governance of the community in East Africa. The new administration for the Community's affairs was organized into a hierarchy of councils at the local, national, and regional levels. The constitution also set out rules in such matters as marriage, divorce and inheritance, guidelines for mutual cooperation and support among Ismā'īlīs, and their interface with other communities. Similar constitutions were promulgated in the South Asia, and all were periodically revised to address emerging needs and circumstances in diverse settings.[10]

Following the Second World War, far-reaching social, economic and political changes profoundly affected a number of areas where Ismāʿīlīs resided. In 1947, British rule in the South Asia was replaced by the two sovereign, independent nations of India and Pakistan, resulting in the migration of 14

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million people and significant loss of life and property. In the Middle East, the Suez crisis of 1956 as well as the preceding crisis in Iran, demonstrated the sharp upsurge of nationalism, which was as assertive of the region's social and economic aspirations as of its political independence. Africa was also set on its course to decolonization, swept by what Harold Macmillan, the then British Prime Minister, aptly termed the "wind of change". By the early 1960s, most of East and Central Africa, where the majority of the Ismāʿīlī population on the continent resided (including Tanganyika, Kenya, Uganda, Malagasy, Rwanda, Burundi and Zaire), had attained their political independence.

AGHA KHAN IV

Main article: Aga Khan IV

This was the world in which the present Aga Khan acceded to the Imāmat in 1957. The period following his accession can be characterized as one of rapid political and economic change. Planning of programs and institutions became increasingly difficult due to the rapid changes in newly-emerging nations. Upon becoming Imām, the present Aga Khan's immediate concern was the preparation of his followers, wherever they lived, for the changes that lay ahead. This rapidly evolving situation called for bold initiatives and new programs to reflect developing national aspirations.[11]

In Africa, Asia and the Middle East, a major objective of the Community's social welfare and economic programs, until the mid-fifties, had been to create a broad base of businessmen, agriculturists, and professionals. The educational facilities of the Community tended to emphasize secondary-level education. With the coming of independence, each nation's economic aspirations took on new dimensions, focusing on industrialization and modernization of agriculture. The Community's educational priorities had to be reassessed in the context of new national goals, and new institutions had to be created to respond to the growing complexity of the development process.

In 1972, under the regime of the then President Idi Amin, Ismāʿīlīs and other Asians were expelled despite being citizens of the country and having lived there for generations. The Aga Khan had to take urgent steps to facilitate the resettlement of Ismāʿīlīs displaced from Uganda, Tanzania, Kenya and also from Burma. Owing to his personal efforts most found homes, not only in Asia, but also in Europe and North America. Most of the basic resettlement problems were overcome remarkably rapidly. This was due to the adaptability of the Ismāʿīlīs themselves and in particular to their educational background and their linguistic abilities, as well as the efforts of the host countries and the moral and material support from Ismāʿīlī community programs.

Spiritual allegiance to the Imām and adherence to the Shīʿa Imāmī Ismāʿīlī *ṭariqat* (persuasion) of Islām according to the guidance of the Imām of the time, have engendered in the Ismāʿīlī community an ethos of self-reliance, unity, and a common identity notwithstanding centuries of being marginalized and persecuted by native and established societies. The present Aga Khan continued the practice of his predecessor and extended constitutions to Ismāʿīlī communities in the US, Canada, several European countries, the Gulf, Syria and Iran following a process of consultation within each constituency. In 1986, he promulgated a Constitution that, for the first time, brought the social governance of the world-wide Ismāʿīlī community into a single structure with built-in flexibility to account for diverse circumstances of different regions. Served by volunteers appointed by and accountable to the Imām, the Constitution functions as an enabler to

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harness the best in individual creativity in an ethos of group responsibility to promote the common well-being.

Like its predecessors, the present constitution is founded on each Ismā'īlī's spiritual allegiance to the Imām of the Time, which is separate from the secular allegiance that all Ismā'īlīs owe as citizens to their national entities. The present Imām and his predecessor emphasized Ismāʿīliyya's allegiance to his or her country as a fundamental obligation. These obligations discharged not by passive affirmation but through responsible engagement and active commitment to uphold national integrity and contribute to peaceful development.

The Nizārī Ismā'īlī community today

In view of the importance that Islām places on maintaining a balance between the spiritual well-being of the individual and the quality of his life, the Imām's guidance deals with both aspects of the life of his followers. The Aga Khan has encouraged Ismā'īlī Muslims, settled in the industrialized world, to contribute towards the progress of communities in the developing world through various development programs. In recent years, Ismā'īlī Muslims, who have come to the US, Canada and Europe, mostly as refugees from Asia and Africa, have readily settled into the social, educational and economic fabric of urban and rural centers across the two continents. As in the developing world, the Ismāʿīlī Muslim community's settlement in the industrial world has involved the establishment of community institutions characterized by an ethos of self-reliance, an emphasis on education, and a pervasive spirit of philanthropy.

From July 1982 to July 1983, to celebrate the present Aga Khan's Silver Jubilee, marking the 25th anniversary of his accession to the Imāmat, many new social and economic development projects were launched, although there were no weighing ceremonies. These range from the establishment of the US$300 million international Aga Khan University with its Faculty of Health Sciences and teaching hospital based in Karachi, the expansion of schools for girls and medical centers in the Hunza region, one of the remote parts of Northern Pakistan bordering on China and Afghanistan, to the establishment of the Aga Khan Rural Support Program in Gujarat, India, and the extension of existing urban hospitals and primary health care centers in Tanzania and Kenya.

These initiatives form part of an international network of institutions involved in fields that range from education, health and rural development, to architecture and the promotion of private sector enterprise and together make up the Aga Khan Development Network.

It is this commitment to man's dignity and relief of humanity that inspires the Ismā'īlī Imāmat's philanthropic institutions. Giving of one's competence, sharing one's time, material or intellectual wherewithal with those among whom one lives, for the relief of hardship, pain or ignorance is a deeply ingrained tradition which shapes the social conscience of the Ismā'īlī Muslim community.

The Nizāri Ismā'īlīyya Imāmate

Those Imams recognised By both **Ismā'īlīyya and Twelver:**

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1. Alī ibn Abī Tālib, died 661 CE

- . Hasan, son of Ali, died 670 (viewed as temporary by Nizari)

2. Husayn, son of Ali, died 680
3. Alī Zayn al-Ābidīn, son of Husain, died 713
4. Muḥammad al-Bāqir, son of Ali Zayn, died 732
5. Ja'far aṣ-Ṣādiq, son of Muhammad, died 765

The Ismāʾīlīya and Ithna' Ashariya split:

6. Ismāʾīl, Jafar's son and desginated heir, 755 accepted as Imam by the Ismailis.
7. Muhammad Al-Maktum, Ismail's son, died under the reign of Harun al-Rashid (786-809)

A Period of Concealment: The Ismāʾīlī leave Mecca and propagate their faith in secret, and produce lierature against the established state.

8. Wafi Ahmad Also known as Abd'Allah.

9. Ahmed Taqi Muhammad, son of Abd'allah.

10. Rabi Abdullah, son of Muhammad

The Fatimid Empire The Ismāʾīlī re-emerge and found the Fatimid Empire in north Africa, proclaiming themselves Caliphs of the Islamic world.

11. Ubaydullāh al-Mahdī billāh, openly announced himself as Imam, 1st Fatimid Caliph, died 934

12. Muḥammad al-Qā'im bi-'Amrillāh 2nd Fatimid Caliph, died 946

13. Ismāʿīl al-Manṣūr, 3rd Fatimid Caliph, died 953

14. Maʿād al-Muʿizz li-Dīnillāh, 4th Fatimid Caliph, died 975

15. Abū Manṣūr Nizār al-ʿAzīz billāh, 5th Fatimid Caliph, died 996

16. Al-Ḥakīm bi-Amrillāh, 6th Fatimid Caliph, disappeared 1021.

The Druze believe in the divinity of Al-Hakim's disappearance, believed by them to be the occultation of the Mahdi.

17. ʿAlī az-Zāhir li-Iʿzāz Dīnillāh, son of al-Hakim, 7th Fatimid Caliph, died 1036.

18. Abū Tamīm Ma'add al-Mustanṣir bi-llāh, 8th Fatimid Caliph, died (1094)

The Lords of Alamut: Imam Nizar is imprisoned and Hassan-I-Sabbah

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leads a rebellion in his cause, working toward establishing Alamut as the centre of a new state, later the crusaders would mark them out as the Order of the Hashshashin (Assassins).

19. Nizār ibn al-Mustanṣir billāh, son of al-Mustansir, died in prison 1094
20. Al-Hādī (escapes to Alamut with a Nizari Da'i Abul Hasan Saidi, remained concealed from public)

21. Al-Muhtadī (remained concealed from public)

22. Al-Qāhir (aka: Hasan I, remained concealed from public)

23. Hasan ala-dhikrihi as-Salaam (Hasan II) - son of Imam al-Qahir and the first Nizari Imam of Alamut to openly declare himself as such, died in 1166

24. Nūru-d-Dīn Muḥammad II, son of Hassan II, openly declared himself the Imam, died 1210

25. Jalālu-d-Dīn Ḥassan III, son of Muhammad II, died 1221

26. ʿAlāʾu-d-Dīn Muḥammad III, son of Hassan III, died 1255

27. Ruknud-Dīn Khurshāh, son of Muhammad III,

The Last Lord of Alamut Ruknud-Dīn Khurshah, surrendered to Hulagu Khan in 1256. He travelled to the court of Khublai Khan, but was murdered on the journey back.

The Period of Concealment: In Iran, small Nizari groups survive, Ismā'īlī's begin to form a close relationship with Sufism. By the close of the 15th century, a mini renaissance begins to deveop in the village Anjudan near Mahallat.

28. Shams Al-Din Muhammad
29. Qāsim Shāh
30. Islām Shāh
31. Muḥammad ibn Islām Shāh
32. Mustanṣir billāh II
33. Abdu-s-Salām Shāh
34. Gharīb Mīrzā / Mustanṣir billāh III
35. Abū Dharr ʿAlī Nūru-d-Dīn
36. Murād Mīrzā
37. Dhu-l-Fiqār ʿAlī Khalīlullāh I
38. Nūru-d-Dahr (Nūru-d-Dīn) ʿAlī
39. Khalīlullāh II ʿAlī
40. Shāh Nizār II
41. Sayyid ʿAlī
42. Ḥassan ʿAlī
43. Qāsim ʿAlī (Sayyid Jaʿfar)
44. Abu-l-Ḥassan ʿAlī (Bāqir Shāh)
45. Shāh Khalīlullāh III
29. Qāsim Shāh
30. Islām Shāh
31. Muḥammad ibn Islām Shāh
32. Mustanṣir billāh II

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33. ʿAbdu-s-Salām Shāh
34. Gharīb Mīrzā / Mustanṣir billāh III
35. Abū Dharr ʿAlī Nūru-d-Dīn
36. Murād Mīrzā
37. Dhu-l-Fiqār ʿAlī Khalīlullāh I
38. Nūru-d-Dahr (Nūru-d-Dīn) ʿAlī
39. Khalīlullāh II ʿAlī
40. Shāh Nizār II
41. Sayyid ʿAlī
42. Ḥassan ʿAlī
43. Qāsim ʿAlī (Sayyid Jaʿfar)
44. Abu-l-Ḥassan ʿAlī (Bāqir Shāh)
45. Shāh Khalīlullāh III

The Agha Khans: The age of the Agha Khans begins, and final steps toward unifying and reorganising the Ismāʿīlī community start in earnest.

46. Ḥassan Alī Shāh Āghā Khān I, died 1881
47. Āqā Alī Shāh Āghā Khān II, son of Aga Khan I, died 1885
48. Sulṭān Muḥammad Shāh Āghā Khān III, son of Aga Khan II, died 1957

The Current Ismā'īlī Imām:

49. His Highness Shāh Karīm-al-Ḥussaynī, Āghā Khān IV<br

A list of the Ismāʿīlī Imāms can also be found here.

Nizariya Prophecy

Some people have believed that Prophet Muhammad had made a prophecy that out of 72 sects, one will be the true one. Nizariya believe their sect to be the one sect, and give proof that they follow Ali and his descendents, and their line of Imam's continues to this day, unlike the other Shia sects.

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See also

- Ismaili
- Mustaali
- Hashshashin
- Fatimid
- Aga Khan
- Batiniyya
- Shi'a Imam
- Aga Khan Development Network

External links

- Graphical illustration of the sects of Shi'a Islam
- History of Imams from the Nizarī point of view.
- Institute of Ismaili Studies
- Aga Khan Development Network
- First Ismaili Electronic Library and Database

Categories: Shi'a Islam | Ismailism | Islamic sects

Results from FactBites:

Isma'iliyyah (856 words)

- After the fall of Alamut the history of the **Nizaris** in Syria is largely one of subjugation and persecution at the hands of the Baybars, the Ottomans and the Nusayris.
- The **Nizaris** in Iran also suffered persecution, and from the 14th century onwards many emigrated to India.
- Historically the headquarters of the **Nizaris** has been the fortress of Alamut in the Elburz mountains of northern Iran.

The Assassins: 3 (4083 words)

- At first, no doubt, the **Nizaris** had little time to think about such matters, being too preoccupied with ensuring their own survival in the face of outside threats; but once this seemed assured they began to yearn to return to the old Isma'ili habit of metaphysical speculation.
- The inhabitants of the **Nizari** territories in Iran and Syria were expected to participate in the Resurrection, and in most cases they did so; we do not know how many old-style Isma'ilis there were in Iran at this time or what their reaction to the new teaching was.
- The **Nizaris** were asked to shift to a new state of being, and for a time, at least, they believed that they had done so - that they were actually living in a transformed world.

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